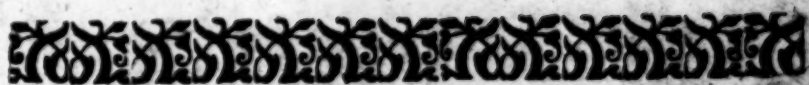


Malden



Mr. Emerson's
S E R M O N
O N

Samson's Riddle.



THE HISTORY OF THE

WARRIORS

OF THE



OF THE

WARRIORS

Meat out of the Eater,

AND

weetness out of the Strong.

A

SERMON

Preach'd at *MALDEN*,

September 28th. 1735.

By *JOSEPH EMERSON*, A.M.

Pastor of a Church in said Town.

Gen. 50. 20. ... God meant it unto Good.

Psal. 76. 10. Surely the Wrath of Man shall praise Thee; -

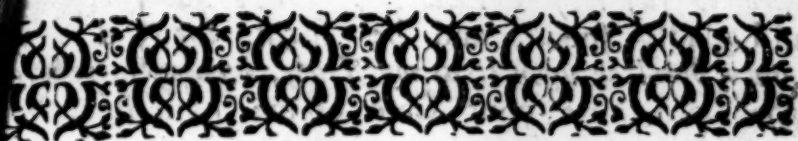
*Psal. 119. 71. It is good for me that I have been afflicted :
that I might learn thy Statutes.*

*Phil. 1. 12. ... I would that ye should understand, that the
Things which happened - - have fallen out rather unto
the Furtherance of the Gospel.*

B O S T O N :

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in Corn-hill. 1735.





T O T H E

Church *and* Congregation,

To whom I stand particularly related.

Dearly Beloved,


WHILE (at your Request) I present to you the following Sermon, (the Design whereof is to lead to such an Improvement of some unhappy Things that have been among us, as that God may be honour'd, and you (and others) reap Advantage from them, and so Meat might come forth out of the Eater, and Sweetness out of the Strong) I would take the Opportunity to signify to you, that I bear in my Mind a most grateful Remembrance of the steady Affection and Regard which you have manifested to my Person and Ministry, since the Providence of our Great Lord has cast my Lot among you. — As also to express my Thank-fulness

fulness to you for the many endearing Kindnesses which you have gratify'd and oblig'd me with. *Altho'* (I trust) I can in some measure say with the Apostle, (at least I desire to say it) I seek not your's but you, and would gladly spend, and be spent, for you; yet I cannot but look upon it as my Duty, humbly to rejoice in the Lord, that your Care of me hath flourish'd again and again. God grant that as I have reaped of your carnal Things, so you may also partake (and that abundantly) of the spiritual Blessings of the Glorious Gospel, through my Ministry.

I desire also on this Occasion, with Humility and Gratitude to express the Joy and Satisfaction with which I have observ'd some encouraging Evidences, that my poor Labours among you have not been altogether in vain. To the Great LORD of the Harvest be all the Glory.

I cannot but rejoice in the remarkable Sobriety, Temperance, and Industry, that so generally prevails among you: That there are so few, idle, rude, extravagant, drinking Persons among us.

Your Charity and Compassion to the Poor is also observable.

The grave and serious Attendance (of many of you) on the publick Worship, is what I would also take a thankful notice of.

That our Lecture is so generally and universally attended by you, is another thing which is encouraging and delightful to me.

And 'tis with no small Pleasure and Comfort that I have taken notice what considerable Numbers of Children have attended Catechizing: And with what Seriousness, Diligence, and Affection, they have (some of them) received the Instructions and Counsels dispensed to them.

Above

Above all, I have reason with enlarged Gratitude to
 thank God, that there is a good Number among you, whom
 I cannot but esteem as real and thorough Christians. O
 that the Number be increased !

May GOD pour out abundantly of his Spirit upon
 you ! May Sabbath Religion, Family Religion, and Glo-
 rious Religion, flourish and prevail more abundantly among
 us ! And may we abound in all the Fruits of Righte-
 ousness, which in and through Christ are to the Praise
 and Glory of God, and which will also redound to our
 own unspeakable and everlasting Comfort and Happiness !

And Oh ! that Instances of early Piety might be
 multiply'd among us ! What a glorious, what a delight-
 ful, what a ravishing Sight would it be to see our
 Children walking in the Truth ! Verily, we can
 have no greater Joy than this. O when shall we be-
 hold such a Sight as this ! When shall it once be ? [O
 Children ! Let the Terror of the Lord persuade you.
 The sore and dismal, and (till of late) unheard of,
 and very mortal Sicknefs, which seems to be making it's
 Advances towards you, should (methinks) persuade
 you to make haste, and not delay to acquaint your
 selves with Christ, and turn your Feet into the Paths
 of his Testimonies.]

And may Parents also be duly concerned for the pre-
 cious Souls of their dear Children : And express their
 Concern by their earnest Cries to Heaven for them ;
 by their frequent, prudent, painful and faithful instruct-
 ing, counselling and cautioning of them ; by maintain-
 ing a wise and discreet Discipline in their Families ;
 and by walking in their Houses with a perfect Heart ;
 setting before their Children an Example of every thing
 that is virtuous and praise-worthy !

My Heart's Desire and Prayer to God for you all
 (both Parents and Children) is, that you may be
 sanctified and saved.

And

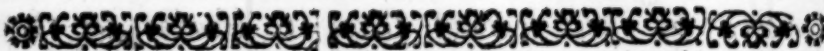
*And I beseech you all, for the Lord Jesus Christ's sake
and for the Love of the Spirit, that ye strive together with
me in your Prayers to God for me that I may come
to you from time to time in the Fulness of the Blessing
of the Gospel of Christ; that I may obtain Mercy from
the Lord to be faithful; and so save my self, and
that bear me, who am*

Your Affectionate Pastor,

2 JUL 64

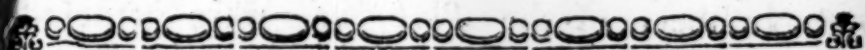
Malden, Octob 15.
1735.

Joseph Emerson





Meat out of the Eater, and
Sweetness out of the Strong.



JUDGES XIV. 14.

*Out of the Eater came forth Meat, and out of the
Strong came forth Sweetness.*

AMSON is the grand Subject of this, and the preceeding, and two following Chapters. There are many Things very remarkable concerning him ; as particularly, the *Angel's* appearing to his Mother (and afterwards to both his Parents) bringing her the grateful Message and Promise, that she who had been so long barren, should now at length conceive and bear a Son, and that he should be a *Nazarite* unto God ; and therefore she is directed to abstain from *Wine and Strong Drink, and to eat no unclean Thing.* — He is celebrated for his marvellous and incomparable
B Strength,

Strength. He was rais'd, and in a wonderful manner qualify'd to be a Deliverer of God's *Israel* from the Tyranny and Oppression of the *Philistines*. He had sundry Encounters with them, and many of them he slew : At one time, *Thirty* ; at another, (as he himself gives the Account) *With the Jaw Bone of an Ass, Heaps upon Heaps, with the Jaw of an Ass, have I slain a thousand Men.* At another Time, (and that was the Time of his Death) being marvellously strengthened by his God, he pulls down a mighty Building, where vast Numbers of the *Philistines* were gathered together.---*So the Dead which he slew at his Death, were more than they which he slew in his Life.* And herein he seems to be a Type of our great and strong Redeemer, the Lord Jesus Christ, who by his Death vanquish'd the Powers of Darkness ; *destroy'd him that had the Power of Death, that is the Devil.*

But there are other Things remarkable concerning this illustrious *Champion* ; particularly in the Chapter out of which I have taken my Text. In this Chapter we have an Account of *Samson's* Marriage, and of some of the preceeding and concomitant Circumstances of it.---*Samson* goes down to *Timnath* ; and behold there it happen'd, that he saw a certain *Philistine Woman* which was pleasing to him : And nothing would do, but he must have her to Wife. *Get her for me,* says he, (when his Parents would have dissuaded him from marrying her) *for she pleaseth me well.* But his Parents were not aware, that *this was of the Lord,* that *Samson* might have an Occasion, and the greater Advantage against the *Philistines.* The
next

next Time that *Samson* went down to *Timnath*, he takes his Father and Mother along with him. *Samson* is the more confirm'd in his fondness for the Woman, for his Conversing with her; and now, we may suppose, the *Match* was concluded upon.--Sometime after he returns, in order to the *Consummation of the Marriage*. Whilst he was on his Journey, coming near the Place where he sometime before slew a Lyon, he turns aside, and behold there was a Swarm of Bees, and Honey in the Carcase of the Lyon: *Samson* takes of the Honey, and goes on his way eating, causing his Parents to partake with him; but at the same time conceals from them the manner how he came by the Honey. He takes Occasion from this pleasant Occurrence to form a *Riddle*, and at his *Nuptial Entertainment*, puts it forth, to try the Ingenuity of his Guests: Out of the Eater, says he, came forth Meat, and out of the Strong came forth Sweetness.

We shall not at present *Play with Samson's Heifer*, and yet I hope we shall (and that in the best Sense) find out his *Riddle*.

When God over-rules the Corruptions of Men, so as to serve the Designs of His own Glory, and His People's Good; then *Meat comes out of the Eater, and Sweetness out of the Strong*. When that, which in it's Nature and direct tendency, seems most contrary to the Honour of God, the Interest of Religion, and the Good of Souls, is so ordered and govern'd, as that eventually it promotes these Designs; then *Samson's Riddle* is in the best Sense unriddled. When the Wrath of Man is made to praise God; then *Meat comes*

out of the Eater, and Sweetness out of the Strong. When God by means of the *Lusts and Passions* of Men, brings about his own glorious and gracious Designs ; then this *Riddle* is *unriddled*. When *Satan's Temptations* and *Men's Corruptions* are made instrumental of advancing the Glory of God, and the Good of Men's Souls ; *then Meat comes out of the Eater.* When the Devil (as we say) is *outshot in his own Bow* ; when his Projects and Powers are turn'd against himself, to the Weakening of his own Kingdom, and the Strengthening of the Interest of Christ's Kingdom ; then *Meat comes out of the Eater, and Sweetness out of the Strong.*

Moreover, when *Afflictions* are made subservient to the Good of Men's Souls ; when those Things, which *for the present seem not joyous but grievous*, are made afterwards to yield the peaceable *Fruit of Righteousness* ; when we are humbled by our *Afflictions* ; softned, melted ; made more dependant upon God, and less upon Man ; when by them we are more weaned from the World, made more spiritual and heavenly, more diligent, lively, and fruitful in the Service of God ; when God is pleas'd to enlighten, confirm, and comfort us by means of our *Afflictions* ; when these things which we have been most fearful of, and which have been most contrary to us, and have seem'd to threaten not only our *Comfort*, but even *Life*. it self, have been the very Means and Occasion of that Support and Advantage which we would not be without for *thousands of Gold and Silver* ; when by our *Afflictions* Iniquity is purged ; and Grace is try'd, improv'd, and strengthened ; and

Comfort

omfort increased : And we are made more
 meet for the Inheritance of the Saints in
 light : Then, then *Samson's Riddle* is in a sweet
 and blessed manner unriddled to us.

Furthermore, In the *precious Fruits of Christ's*
sufferings and Death, we have a most glorious Il-
 lustration of the Riddle before us. Let's turn
 aside, and view the Carcase of THIS Lyon (the
 Lyon of the Tribe of Judah, who was crucify'd
 and slain) and I doubt not, we shall find that
 which is *sweeter than Honey, and the Honey-*
Comb. Let us in our serious Contemplations
 ascend Mount Calvary, and visit a crucify'd Jesus,
 and we shall have Occasion to say as in Cant.
 2. 3. --- *I sat down under His Shadow with great*
Delight, and his Fruit was Sweet unto my Taste.

We read in Numb. 20. That when *Moses lift*
up his Hand, and with his Rod smote the Rock, the
Water came out abundantly. Now (as the *Apostle*
speaks) that *Rock was Christ.* Awake O Sword,
 says the Lord, against the Man that is my Fellow--
 Smite the Shepherd. God has by smiting the Shep-
 herd, who is also the Rock of Israel, open'd a
 Fountain of Living Waters, provided a rich Sup-
 ply of Grace and Glory, and every good Thing, for
 His People. By Faith in a crucify'd Jesus, we
 may as in a Glass behold the Glory of the Lord. In
 the Death of Christ, we are entertain'd and ra-
 vish'd with a most delightful Display of all the
 glorious Perfections of the divine Nature. Here
 we may see the manifold and marvellous Wisdom
 of God, the omnipotent Power of God, the in-
 violable Truth and Faithfulness of God ; Here the
 Holiness, the unspotted Holiness of God shines
 forth

forth with a matchless and most beautiful Lustre. Here, we may behold the Triumphs of divine Justice; and here also we have a bright Prospect of the Freeness, Sovereignty, and exceeding Riches of divine Grace, Love, and Mercy. In the Death of Christ, we may see *Mercy and Truth meet together, and Righteousness and Peace saluting each other.* Here, we may to our inexpressible Consolation and Satisfaction, behold a most sure Foundation laid, for the Exaltation of all the Divine Glorious Perfections, in the Salvation and Happiness of guilty, perishing Man. Here we may see, how God may be *Just, and yet the Justifier of them that believe*; how Sin may be *condemn'd and punish'd*, and yet the Sinner live and be *sav'd*; how God may be *Holy*, and yet the Sinner be *Happy*; how God may be gracious and merciful, and yet the Sentence of His violated Law executed. In the Death of Christ, there is a glorious Provision made for the Fulfilling of the Law, the Satisfaction of Justice, the Acquitting of the Sinner, the Conquest of Satan, the mortifying of Sin, and the Salvation of perishing Souls to the very uttermost. In brief, Christ's Death is our Life, His Pain our Ease, His Bonds our Liberty, His Poverty our Riches, His Ignominy our Glory.

Thus in the precious Fruits of Christ's Sufferings and Death, we may find that *Meat comes out of the Eater, & Sweetness comes out of the Strong.* Let us then even glory in the Cross of Christ: And (with the Apostle) *determine to know nothing so much as Jesus Christ, and Him crucified.*

But

But I hasten to observe to you, the more special Occasion of my putting forth to you this *iddle*, at this time.

You cannot be insensible, my Brethren & Neighbours, that in several of the Years past, there have been those unhappy Things among us, that we have eaten and devour'd (in a great measure) our Time, our Interest, our Comfort, our Love and Charity, &c. It has been a long, long Day of Temptation with us; a long and a dark Day of Affliction.---Wearisom and fatiguing Difficulties have we had to pass through, sore Temptations to conflict with. Our own and others Corruptions, what sorrowful Work have they made us! How much Time, precious Time, has been consumed to no purpose, or to that which is worse than none, in the Day of our unhappy Difficulties! What Labour, what Difficulty, what Expence, what Grief and Vexation have our Divisions Occasion'd us! And, which is worse than all, what Wounds have we given to our precious Souls! How have we griev'd the good Spirit of God! What Guilt have we contracted! What spiritual Comfort have we depriv'd our selves of, by the Sin and Folly of Contention!

But Oh that out of this *Eater* might at length come forth Meat, and out of this *Strong* might there come forth Sweetness.

It will be so:

i. If from the unhappy Divisions which this poor Town and Church have been rent and wounded withal, we take Occasion to be the more watchful for the future against Contention.

The

The burnt Child, we usually say, *dreads the Fire*. We should be mov'd and influenc'd to deprecate the Return of a Spirit of Division. We should watch more carefully than ever, against the Occasions of Strife, and should shun even the Appearance of this Evil, which has been so pernicious to us. We should be careful for the time to come, to suppress the first Beginnings of Contention, *should lay it aside before it be meddled with*, seeing it is like the Letting forth of Water. *Behold how great a matter a little Fire kindleth*! We should therefore, as soon as possible, extinguish the least Sparks of Contention. And as we should watch against the smallest Occasions, and first Appearances of this Evil; so we should strive to abound in the Exercise of those Graces which have a direct Tendency to preserve and maintain Peace. We should put on Kindness; be of a forgiving Spirit; we should put on Charity; we should labour after the Ornament of a meek and quiet Spirit. We should be of a publick Spirit, and look every Man not on his own things, but every Man also on the things of others. We should be of a condescending Spirit; we should seek for that Wisdom, which is first pure, then peaceable, gentle, and easy to be intreated. We should also get cloath'd with Humility; for only from Pride cometh Contention.---If from the bitter Fruits of this Wormwood of Contention, we learn the Wisdom to study the Things that make for Peace, and things wherewith one may edify another; then, out of the Eater will come forth Meat, and out of the Strong will come forth Sweetness.

2. It will likewise be so, if by the Irregularities and Disorders that have been among us, we take warning, and resolve to be more careful than ever, to keep within the Bounds of Rule and Order.

And here, I shall take Occasion to caution you against several things.

(1) See that you never in a rash, and disorderly manner separate your selves from the Church and Assembly you belong to.

(2) Pay a due Deference to the Advice and Counsel of your Pastor and Church. Watch against a proud, haughty, ungovernable, and Corab-like Disposition.

(3) I would seriously and earnestly warn you against Party-Councils. Whether you look into the Scripture, or into our Platform of Church Discipline, you will still find that it is the Church's Business if they want light, to send for an Ecclesiastical Council: This is the Church's Business, I say, and not the Business of a few particular Persons. And such Men, as are at the Beck of a disaffected Party, and are ready at the Invitation of such a Party to come and form themselves into an Ecclesiastical Council, when the Church at the same time, are free to submit Matters in Controversy to the Consideration of a proper Council; I say, such Men discover too much of a busy, forward, and party Disposition; and it would be well for themselves, and well for Churches, if they would be advis'd by the Apostle, 1 Thes. 4. 11. *Study to be quiet, and to do your own Business.* Such Men are really excentrick, and wander from their proper Sphere. And 'tis to be fear'd, it is owing to such Men,

that we sometimes hear of *Council against Council*, to the great Reproach of *Councils*, and the Scandal of *Church-Order*. *Party-Councils*, and *Anti-Councils*, tend to the Confusion, and not to the Peace and Edification of Churches: And my Brethren, the less you are concern'd with such *Councils*, the better.

To go on in the next place,

3. *Out of the Eater will come forth Meat, and out of the Strong will come forth Sweetness*, if by the *Unfaithfulness* that has been among us, we take warning, and be more careful than ever to walk as becomes *Israelites* indeed, in whom there is no Guile.

If we be more solicitous for the future to act up to the Character of the true Citizen of Zion; who walks uprightly, and worketh Righteousness, and speaketh the Truth in his Heart; who though he swear to his own Hurt, yet changeth not. O my Friends, be true Men, be true to your God, and true to one another. Don't flatter with your Lips; don't pretend one thing, when you intend another. Be true to your Words, punctual to your Engagements, faithful in the performance of your Promises. Labour to keep a Conscience void of Offence, both towards God, and towards Man: And endeavour to have this for your Rejoycing, even the Testimony of your Consciences, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, you have your Conversation in the World. Brethren (as the Apostle speaks) Lye not one to another. Don't trick and deceive, but be fair and upright in all your Managements. We don't

don't shew our selves Men, much less Christians. Truth and Equity be not regarded by us.

4. Meat will come forth out of the Eater; and Sweetness out of the Strong, if by the Success that we have at any time observ'd to have attended any ways of Disorder and Unfaithfulness, we be the more confirm'd in the Belief of a future Judgment.--- If we do not marvel (so as to be stumbled) at the Matter; but draw this Conclusion from it, that surely there is a Judgment to come; otherwise the righteous Lord who loves Righteousness, and who is a God of Truth and without Iniquity, a God of Order, and not of Confusion, would never suffer the Cause of Truth, and Equity, and good Order to be neglected. He would never else suffer Men to prosper in any ways of Disorder and Unfaithfulness. 'Tis no unusual thing (here in this World) to observe one Event to the Righteous, and to the Wicked. As is the good so is the Sinner; no Man knoweth either Love or Hatred by all that is before them. The wise Man has long since observ'd (Eccl. 8. 14.) There is a Vanity, which is done upon the Earth, that there be just Men unto whom it happeneth according to the Work of the Wicked. Again there be wicked Men to whom it happeneth according to the Work of the Righteous. But tho' it be so, let us not therefore fault the Providence of the infinitely holy God. Let us remember that there is another Life after this; let us consider that there is a Judgment to come. God has appointed a Day in the which He will judge the World in Righteousness. Then it is that the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked

shall be upon him. Let us wait till then, and not charge the Almighty foolishly. See then if the Judge of all the Earth will not do right. That it is that we may return and discern.---But there is no making a Judgment either of Men or their Actions, merely from the present Dispensations of Providence. 'Tis a most rash and dangerous thing for any to judge of the Nature and Quality of Men's Actions, merely from the Smiles or Frowns of Providence that do attend them. By so doing, we should be tempted to call Evil Good, and Good Evil; to put Darkness for Light, and Light for Darkness; to put Bitter for Sweet, and Sweet for Bitter. And so should render our selves obnoxious to the heavy Woe denounced by the Prophet, Isai. 5. 20. By so doing, we should be tempted to justify the Wicked and condemn the Righteous; and hereby we should bring an universal Odium upon our selves. For he that saith unto the Wicked, thou art Righteous; him shall the People curse, Nations shall abhor him, Prov. 24. 24. Wherefore when we at any time observe Men to prosper in any Evil Ways, let us not upon this Account conceive the more favourable Opinion of those Ways; but let us judge this rather, that surely there is another Life, and a future Judgment. Thus, Meat will come forth out of the Eater, and Sweetness out of the Strong.

5. Meat will come forth out of the Eater, and Sweetness out of the Strong, if a well established Peace should be Consequent upon the Divisions and Confusions that have been among us.

If after the Tossings and Shakings we have had, we should for the future be the more settled and
 camp sed

composed. Oh that it might be so! May the God of Peace give you Peace! May we become a quiet Habitation, and no longer a Seat of Contention! Let us pray, let us plead, that a long lasting Peace may be establish'd in the midst of us. Let us *pray*, let us *plead*, that our dear Children that are rising up, may never see in this Place such Disorders and Contentions as we their unhappy Fathers have seen.

6. *Meat will come out of the Eater, and Sweetness out of the Strong; if the Separation that has occasioned such uncomfortable Difficulties among us, should turn to the Furtherance of the Gospel, and the Enlargement of Christ's Kingdom.* And

7. *Meat will come out of the Eater, and Sweetness out of the Strong; if People in other Places should take warning from the sad Examples that have been among us, and be the more wary and cautious lest they should run into the like Disorders and Confusions.*

Fœlix quem faciunt aliena Pericula Cautum.

Happy's the Man that takes warning by other's Harms.

And now I shall add a few Words by way of *Caution and Exhortation*, and so conclude.

1. *Don't take Encouragement from what you have seen in this Place, or now heard from this Riddle to do Evil that Good may come of it.* God can and doubtless will, in His marvelous Wisdom and matchless Goodness, over-rule the Disorders, the Unfaithfulness, and the Confusions that have been among us, to His own Glory, and the better Good of His People. We have seen a *Meeting House* built, some of our *Members* embodied, &

And

And we are (some of us at least) ready to think that those *Ends* have not been gain'd by proper and regular Means. Well, let us not take Encouragement from the Smiles of Providence that have seem'd to attend any, in any Ways of Unfaithfulness and Disorder, to say, 'Let us also do Evil, that Good may come of it.' Both the matter and manner of our Actions, as well as the End of them, should be just and regular. *Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Virtue, and if there be any Praise, think on these Things---* God does many times in His infinite and unsearchable Wisdom bring Good out of Evil; but this no ways warrants us to do Evil that Good may come of it. Duty is ours---Let us endeavour at all times to be found in the way of Duty, and never take any unlawful, disorderly Steps to obtain our Ends. *Jacob* indeed got the Blessing, tho' it was in a deceitful manner; but how was he made to smart for his Deceit, afterwards. People may for the present prosper in unlawful, irregular Ways; but they must expect, God will take a time to make them know and see, that He is *not a God that hath Pleasure in Iniquity.*

2. Let me seriously caution you, against reflecting upon Ministers in general, merely upon the account of some Things, which may seem irregular and unreasonable, that some particular Ministers may have acted---. And Oh! let us be careful that we don't stumble and fall, when we meet with Offences: 'Tis impossible but that Offences should come; let

us look for 'em, and not stumble at them. Let us take heed that we are not *offended in Christ*, or judic'd against any of His Truths, Ordinances, Ways, from the Errors and Mistakes that we hold, either in *Professors* or *Preachers* of the Gospel.

3. *Let us mourn for every thing that has been amiss in the long Day of Temptation that has passed over us.* Has there not been a great deal amiss in our Hearts, in our Thoughts, in our Desires, in our Frames, in our Purposes? Has there not been a great deal amiss in our Words? And has there not been likewise a great deal a miss in our Actions and Behaviour? Has there been that Meekness, that Patience, that Condescension, that Self-denial Exercis'd which becomes the Gospel? Let us this Day humble our selves before God, that in due time we may be exalted.

And I would add here, 'tis matter of Humiliation, that God has suffer'd such an evil Spirit of Contention, Disorder, and Confusion to prevail among us. It becomes us to ascribe Righteousness to our Maker under such a dark Dispensation; we should be mov'd to search and try our Ways, and humbly look to God that what we know not, He would teach us; that He would shew us wherefore it is that He has thus contended with us.

4. *Let us be importunate in our Prayers to God, with whom there is Forgiveness, that He will pardon us according to the Multitude and Greatness of His Mercies.* And let us also beseech Him that He will turn away His Anger from us, and cause us to see good Days according to the time wherein we have seen Evil. That His Work may appear unto

to us, His Beauty be upon us, and His Glory dwell among us.

And God forbid ! that we should cease to pray for our Brethren and Neighbours in the *other parts of the Town*. Let us pray, that what *they know not*, God would teach them, and wherein they have done Iniquity, that He would make them sensible of it, and truly humble them for it ; and so prepare them for the Smiles of His Countenance, and the Favours of His Providence.

5. *Let us also take Occasion this Day to bless God for the Restraints of His Providence and Grace.*

Tho' Things have been *bad* among us, yet we have reason to bless God that they have not been *worse*. That there have not been *more* gross Disorders, *more* dismal Confusions among us. God has permitted just so much *Wrath* to break forth, as to get Himself Glory from it, and the Remainder He has restrained.

6. *Let us be humbly thankful for all that Guidance and Assistance, that this Church has been favour'd with, under our Darknes and Difficulties.*

And I must add,

7. *Let us humbly acquiesce in the Sovereign Will of God, under the present Dispensations of His Providence.*

He performeth the Thing that is appointed--. Let us be still, and know that He is God. ' Though there may have been strange, and odd, and disorderly Managements, *as to Man*, in order to bring about the Thing which is now accomplished; yet let us remember (and let this set us down satisfy'd) that *in respect of God*, the infinitely Wise and Holy God, all is *well done*. It is well, for
God

God will serve the Purposes of His own Glory
it. *It is well*, for it shall turn in the Conclu-
sion, to the best Good of his People.

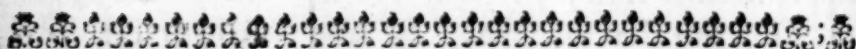
Finally, I would also exhort you in the Words
of our SAVIOUR, Luke 21. 19. *In your Patience*
possess ye your Souls.

Patience is a most necessary, useful, and profi-
table Virtue. *Ye have need of Patience*, says the
Apostle. We need *Patience* to do the Will of God ;
for it is by a *patient Continuance in well doing* that
we are to seek for *Glory, and Honour and Immor-*
*tal*ity. We need *Patience* that we may bring forth
Fruit. Luke 8. 15. *Patience* is needful, our Christian
Life being a *Race* : For we are to *run with Pati-*
ence the Race that is set before us.---'Tis needful,
our Christian Life being also a *Warfare* : For we
are to *endure Hardness as good Soldiers of Jesus*
Christ. As to the *Benefit and Usefulness* of this
Grace of *Patience*, 'tis worthy of Remark, what
Tertullian says of it, (as one quotes him) " It
" preserveth Faith (says he) it orders Peace, it
" helps Love, it teacheth Humility, it rules the
" Flesh, and serves the Spirit, it bridles the
" Tongue, and holds the Hands, it treads upon
" Temptations, and perfects Martyrdom it self,
" it comforts the Rich, it easeth the Sickly, and
" maintains the Health, it delights the Faithful,
" it invites the Unbelieving, it commends the
" Servant to the Master, and the Master to the
" LORD, &c." And it must also be added, it
preserves the Soul ; and is therefore a most needful,
useful, and excellent Thing. *Patience* will keep
our Minds serene, and calm, and composed in the
midst of Difficulties, Hardships, Oppositions, and

Oppressions. It will keep us from being ruffled and disordered in a Day of Temptation and Provocation. It will keep our Spirits cool, and easy, and sedate; our Thoughts free and undisturb'd. Whereas if we lose our *Patience*, our Spirits will wax hot, our Thoughts be discompos'd and confus'd; and this will render us indispos'd to serve God both in our general and particular Callings. If *Patience* be not exercis'd, we shall be apt in times of Trial (when we meet with grievous and oppressing things) to run into wild Imprudences, into indecent Extravagances. If Anger boil and rage within, our Mouth will be apt to pour out Foolishness, we shall speak unadvisedly with our Lips; and 'twill be well, if we be not hurry'd on to those *Actions* that will end in Shame and Bitterness. But now if *Patience* have *it's perfect Work* in us, this will prove an effectual Remedy against all such Inconveniencies. "*Patience* (says one) to the Soul, is as the Lid unto the Eye; or as the Shield unto the Head; it breaks the Stroak of every Cross, and keeps the Spirit harm-free. It is as the Ballast of the Ship, to make it stable; and therefore says the Apostle *James* (Jam. 5. 8.) *Be patient, stablish your Hearts.*--- He that is ballasted with *Patience*, however the World goes, though the Winds blow and the Storms come, tho' his Ears be loaded with Revilings and Reproaches, and his Body beaten with stripes and Buffetings; yet his Soul is unwounded, he is not dozed, nor at his Wit's End, his Spirit is not straitned with Grief or Fear, nor his Faculties tied up, tho' his Passions be; he hath the free Command

mand of himself and Tongue, and looks and speaks as he was wont to do ; his Stomach swells not, his Mouth vapours not, his Eyes sparkle not, his Blood boils not, nor do his Fingers itch, or his Colour change, he is still the same ; only perhaps looking to Heavenward, says in himself, *Christus graviora tulit*, Christ endured more than this : Or, *Omnia possum confirmante me Christo*, I shall, or I can bear my Burden, through the Strength of Christ : Or, *Meliora spero*, I hope better Days are coming : Or, *dabit Deus his quoque Finem*, this World will not last always. Such is the Temper of the Soul wherein *Patience* dwells, it is like *Mount Sion* which cannot be moved, or like a Rock in the Sea, on all Sides disquieted with Assaults, yet still quiet in it's Scituation." Wherefore be patient ; *In Patience posses ye your Souls. Let your Moderation be known to all. Cease from Anger, and forsake Wrath, fret not your selves in any wise to do Evil. Keep your Hearts with all Diligence. Keep your Mouth as with a Bridle* Be not rash and hasty in your Reflections. Be sparing of your Invectives. Be not transported into any Indecencies. Let not your Souls be disquieted within you. Be not anxiously solicitous ; let not your Souls be cast down with Discouragment. The LORD reigns, and therefore let His People rejoyce---. *Judge nothing before the Time*--Things may look dark and strange at present, but when the Mystery of God comes to be finished, when God shall put his finishing hand to the Works of His Providence, the whole will appear surprizingly beautiful and glorious. Remember for your En-

couragement what Christ said to Peter, *What I do thou knowest not now, but thou shalt know hereafter.* You will at last see, that God has been all along consulting His own Glory, and His People's Good. You are ready, it may be, (some of you) to say with good old *Jacob*, *all these things are against us;* but you may be happily mistaken, as well as he. They may be all working for you. Even those very things which you may look upon as very odd and strange, and unaccountable; full of Disorder and Confusion: I say, those very things (which you may think are attended with Darkness and Irregularity, and have a direct tendency to your Disadvantage) may nevertheless be so order'd, as that you may have abundant Occasion to magnify not only the marvellous *Wisdom*, but even the great *Goodness* of God towards you. Wherefore, my Brethren, dearly beloved, be patient; trust in God, wait patiently for Him: *For the Lord is a God of Judgment, blessed are all they that wait for Him.*



APPEN-





A P P E N D I X.

To Supply the vacant Pages that happen here, the following Passages from the Reverend Mr. EDWARD SYMONS's *Discourse of the Benefit of Christian Patience*, are inserted.



“ **H**AT you might not think you have
 “ got this *Grace of Patience*, when
 “ you have it not : Let me tell you,
 “ it is not *Patience* to be quiet when
 “ none offends you ; nor when you
 “ are not able to right or revenge your selves.
 “ Many think themselves to be patient, because
 “ when noBody angers them, they are quiet ; but
 “ let them be but touched with a small Injury,
 “ or any angry Word, they are Briars and Thorns.
 “ *The very best of them is a Briar.* And many bear
 “ Injuries because they know not how to revenge;
 “ they have a Will, but they want Power. But
 “ Christian *Patience* is such as Christ's was, who
 “ had Power to revenge, but did not.—
 2. “ You must not only bear *present*, but also
 “ be prepar'd to endure *future* Wrongs, if you
 “ would be truly *patient* : This was intimated in
 “ those words, *Matt. 5. 39.* To have the other
 “ Cheek ready for another Blow, if the one be
 “ stricken.---

3. “ You

3. “ You must not only bear and forbear, but also *give and forgive*, before you can be truly *patient* : *Forgive* the Evil offer’d, and give *Blessing* for *Cursing* ; pray for those that *slander*, *censure*, *persecute*, and *hate* you. For tho’ *Laban* deal ill with *Jacob*, *Jacob* must deal well with him. Tho’ *Saul* hunt for *David*’s Life, yet *David* must not lay hands on him.—

4 “ He that is truly *patient*, must not only return Good for Evil, and forbear to revenge when he hath Power, but *he must be content to have the contrary reported of him* : Namely, that he returns Evil for Good, and is patient *perforce*, because he cannot help himself. This is a hard Lesson, yet you must learn it before you can enter Heaven’s Gate, whose *Motto* is this, *Do good and bear ill*.—

5. “ You must also be content that Men should believe your Enemies so reporting : For Men will so do, whether you be content or no : If the Viper leaps on Paul’s Hand, though he be the honestest Man in the Company, yet all will conclude him to be the worst : So if a viperous Slanderer, Railer, or Whisperer, lays hold of any honest Christian, all hereby will conclude him to be according to what they see or hear.—

6. “ and lastly. You must be content that not only the worser and common Sort, and Strangers, should believe of you the contrary to Truth, but that the better Sort also, even Christians, and Friends, should believe such Lies as the wicked raise and whisper against you, and that they should suspect you to be guilty of all that is reported ; and think amiss, and also speak amiss of

of you : That they should break your Head
 with their precious Balm, and that their
 Tongues which should heal your Grief, should
 wound you, and make your Grief heavier :
 That they should also lay to your Charge
 things you are not guilty of, and interpret e-
 very thing at the worst, and charge Iniquity
 upon you. Thus *Job's* Friends, good Men,
 honest Men, did by him : And this you must
 be content to suffer. It is more irksome to be
 ill thought of, or ill reported by those that are
 good, than by those that run into all Excess of
 Riot ; it is matter of Comfort rather, that *these*
 like us not : But I say if you be God's, He
 will try your *Patience* even by the *others*, by the
 best ; and you must be content with it : And
 wait with Patience till the Day come, when He
 shall bring forth your Righteousness as the Light,
 and your Judgment as the noon-day : And in the
 mean time, you must be content to live neg-
 lected and suspected ; you must be last and the
 least in Men's Esteem, but then the last will be
 first, and the first last.



F I N I S.

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